

merchant in Calcutta, some years since, was 100,000. There are now more than 40,000 in the Sandwich Islands. The whole number throughout the world is at least three hundred thousand.

7. *Miscellaneous.*—Number of inquirers, who have renounced idolatry, at least four hundred thousand. The gospel has been preached at the various mission stations to at least four millions of adults, in ten years past. The number of mission Colleges and of higher Seminaries is between thirty and forty. The number of missionary printing establishments is not far from forty-five. There are, on a low estimate, five thousand converts, in a year, at the various mission stations. At this rate the conversion of the world will occupy at least one hundred and fifty thousand years.

8. *Home Missionaries.*—Employed in the destitute places in Christian lands, and regularly commissioned by various societies, not far from two thousand.

9. *Bibles.*—Whole number of societies throughout the world, about 4,500; of Bibles, or parts of the Bible, distributed, not far from nine millions, in 100 languages.

10. *Tracts.*—From one hundred and fifty to one hundred and sixty millions of Tracts have been circulated by various Tract and Book societies.

11. *Sabbath Schools.*—Not far from two millions throughout the world.

(Quar. Register, August, 1830.)

MISSION TO CHINA.

The following letter of a converted Chinese to Mr. Evans of this city, and the extracts from the journal of Mr. Bridgman, the American Missionary in China, will be read with interest. We copy them from the last number of the Missionary Herald.

Letter from Leungfa, translated by Dr. Morrison.

The gospel of truth is the gracious proclamation of the most high God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinction of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist in their wisdom and knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he will be in that place alone. Therefore, let all in your hundred nations, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their besetted ways, and pluck their souls from everlasting burning.—Thus, in the first place, they who do so, will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inextinguishable blessings. Is there no beauty or excellence in this?

To the venerable teacher of righteousness, Mr. Evans.

Tenth year of the reign of Taoukwing, 2d moon, 2d day.

EXTRACTS FROM MR. BRIDGMAN'S COMMUNICATIONS.

Mr. B. commences his letter, dated April 16th, with grateful acknowledgments of his obligations to Mr. Morrison. Mr. M. has done us great kindness, and afforded us every assistance in his power. Besides what I have received on the score of personal instruction, he has given me an order on his bookellers in England for a copy of the Chinese Dictionary, and until I can receive that, has loaned me one from the library of the English Company; he has also given me some 30 or 40 volumes of Chinese books, all more than all that are necessary for my present use. These, with other substantial tokens of regard which I need not mention here, from Dr. and Mrs. Morrison, will, it is to be hoped, call forth in return proper expressions of gratitude from your mission, and bind him more closely to the common cause.

Mr. Abel and myself, since our arrival at Canton, have been preaching in the American Factory every Sabbath. It is very important that Christian ordinances should be sustained here without interruption. We are very much distressed by the want of a regular service, but as the time has nearly arrived when, for some months, few if any ships are at Canton, I hope that, while Mr. Abel is able to preach continually, I shall give undivided attention to the acquisition of the Chinese language. This is very desirable, and for the present there is nothing to prevent it.

I keep a regular journal which will give a somewhat connected view of my course of conduct.

An interview we had, the other evening, with Leungfa, whose communication and a letter from Mr. Morrison I shall enclose, was very interesting. We were happily disappointed in his appearance, and in the spirit and temper which he manifested.—His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the gospel from house to house; and to some extent in printing and circulating Christian books. He has not labored in vain, nor without persecution, for he has been spoiled of his goods, imprisoned, and scourged. But his zeal and courage remain unshaken, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth.

JEWISH COLONIES IN CHINA.

Among the evidences for the canon of the Old Testament, there is a very remarkable one arising from the Jewish colonies settled in China and India, about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscript, which they regarded as of great value, the very same sacred books which they, in later times, found in the possession of their brethren in Europe; and nothing appears from any other quarter, the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostasy, have reduced them to a very small number. They are now found only at Kai-sung, one hundred and fifty miles from Peking, and amount to six hundred persons. They had taken with them their Scriptures, and had preserved them for eight hundred years; but, at the end of that period, a fire destroyed the synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is that, besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelfth century, and an inundation of the river Hougo, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges. The second of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah, and Esther almost complete; of Isaiah and Jeremiah, the whole within a little; and of Daniel, and seven out of the twelve minor prophets, some fragments.—*Christian Observer.*

THE BIBLE IN THE HOUR OF AFFLICTION.

The following facts illustrate the tendency of the Bible to afford support under bodily suffering, and in prospect of approaching death.

A young man was found, in dying circumstances, in a dark back room. The whole external scene was that of poverty, affliction, and woe; but the state of his mind was a forecast of Heaven. All within was calm and happy. His hope was beyond the grave; and the peace of God, which passeth all understanding, kept his heart and mind in holy tranquillity and joy. When inquiry was made by what means he had attained to this happy state of mind, it was ascertained that a little girl, of ten years of age, had been accustomed daily to read to him in a Bible, which she had received from this Association, (the British and Foreign Bible Society.) This caused him patiently to bear his adversity; he believed the word of God; and its holy influence imparted happiness in misery, riches in poverty, joy in sorrow, and life in death.

More than twelve months ago," says a distinguished friend of the Bible cause, "I went, pursuant to the request

of a poor, but benevolent woman in my neighborhood, to visit an indigent man, greatly afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbor. I was startled at the sight of a pale emaciated man, a living image of death, forced upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having for more than four years been entirely deprived of the use of his limbs; yet the whole time suffering extreme anguish from swelling at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, "Are you left alone, my friend, in this deplorable situation?" "No, Sir," replied he, in a touching feeble tone of mild resignation, "nothing but his lips and eyes moving while he suffers." "I am not alone, for God is with me." On advancing, I soon found the secret of this striking declaration; for his wife had left on his knees, propped up with a cushion formed for the purpose, a Bible, lying open at a favorite portion of the Psalms of David. I sat down by him and conversed with him. On ascertaining that he had but a small weekly allowance certain, I enquired how the remainder of his wants were supplied. "Why, Sir," said he, "as true as you say, seven shillings a week would never support us; but when it is gone, I rely upon the promise I find in this book. 'Bread shall be given him, and his water shall be sure.' I looked him if he ever felt tempted to repine under the pressure of so long continued and heavy a calamity. 'Not for the last three years,' said he, 'giving life for God for it—the eye of faith sparkling and glowing like a fire, could contain the declaration:—'For I have learned in this Book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded he will never leave me nor forsake me. And so it is, that when my lips are closed with lockfastness, and I cannot speak the glory of God, he enables me to sing his praises in my heart.'"

This, and much more, did I hear during my first visit; and, in my subsequent visits, (for I am not ashamed to say, that often for my own benefit, I have gone to the cottage of this afflicted man,) I generally found him in the same state of mind, and uniformly witnessed the like resignation flowing from the blessing of God upon the prayer of his Holy Word. He died with a hope full of immortality, and is now gone to that great reward which is the portion of God's elect. And gladly would I sink into the obscurity of the same cottage—gladly even would I languish in the same chain, could I but enjoy the same uninterrupted communion with God; he always filled with the same strong consolation, and always beheld with equal tranquility, with thankfulness! And what can convince an individual of the utility, nay, the duty of distributing Bibles among the indigent, who does not become persuaded by such an example as this—for all this poor man's knowledge, and all his internal comfort were derived from the Word of God!

[Monthly Cor. of Am. Bible Society.]

REVIVAL IN ROCHESTER, N. Y.

It is now four weeks since the Rev. Mr. Finney commenced his labors with us. At that time there was evidently more feeling and more of the spirit of prayer in all the churches than had existed for some time previous, and some solitary cases of conversion to encourage the hopes and gladden the hearts of Christians.

Meetings for prayer and enquiry are held on the evenings of the week at some place in the village, and on some occasions, in each of the three Societies. The attendance is very numerous. On the Sabbath no place of worship is large enough to contain the multitude that assemble. The power of God is displayed in the conversion and conversion of sinners.—A large number of all ages and conditions, have submitted to his will and are manifesting forth his grace. A very general benevolence pervades our Societies, and the inquiry "what shall we do to glorify God?" daily continues to be heard from awakened sinners. Such revival, perhaps, was never experienced, where less disorder was witnessed, or less open opposition manifested. The most perfect harmony prevails in all the churches, and the most friendly feelings. Indeed, Christians of different denominations are seen mingled together in the sanctuary on the Sabbath, and bowing at the same altar in the social prayer meeting.

The work has extended to the Rev. Mr. Benedict's society in Brighton, three miles east of this village; and to some of the churches in the neighboring towns, an increased spirit of prayer among Christians is manifest, and sinners are awakened, and are seeking for mercy. The assurance that God is ready to receive them when they are humble, and pray, and labor. Let the awakened sinner be humble, and pray, and labor, and his children consider themselves as receiving an unwelcome favor in being permitted to be co-workers with Him, in carrying on his glorious purpose in subduing the hearts of men and bringing them "into the obedience of Christ."—*Rochester Adv. Mss.*

REVIVALS IN MASSACHUSETTS.

For 6 or 8 months past, many of the Congregational Churches in this State have been blessed with the cheering influences of the Holy Spirit. We believe that not less than 45 or 50 Churches have been visited in this manner; but we have not been favoured with direct intelligence from any of them. There may be reasons which render it inexpedient to publish full accounts at present; but we would venture to assert, as the pastors of these Churches, that nothing tends more to the glory of the Gospel of Christ, and to the encouragement of those who are struggling for the maintenance of His truth, than simple and modest statements of the effects produced by this truth, when attended by the influences of the Holy Spirit, on the hearts and lives of men.—We should be particularly gratified to hear from Ipswich, Andover, Grafton, Framingham, Natick, Sherburne, and other towns in the counties of Essex and Middlesex, where, as we have had opportunity of knowing, the truth has recently made great progress. We submit all to the discretion of the Ministers of those places, trusting that they will keep back nothing which will be profitable to our common cause.

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JOHN VI. 41, 45. No man can come to me except the Father which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

BOSTON RECORDER.

WEDNESDAY, OCTOBER 27, 1830.

GLEANINGS FROM THE GERMAN.

There are several elaborate articles in the *Litterarische Anzeiger* published by Prof. Tholuck, which we intend before this time to give to our readers; but there are so many thousand trifles to consume our time, that we find it exceedingly difficult to appropriate even an hour in a week to the business of translating. There is a series of interesting numbers on the state of religion in Italy, where Prof. T. spent some time as Chaplain to the Prussian Embassy at Rome, from which we have wished to make selections appropriate to our columns, and still hope that we shall be able to do so.

The religious opinions attributed by some to the Orthodox in Germany, claim a moment's attention. If any confidence can be placed in the writings of Prof. Tholuck and the other Orthodox Professors at the German Universities, or in the assurances which we have received from some of their intimate personal friends, they are not believers in the doctrine of the final restoration of all men to happiness. In general, they believe that the Scriptures teach the doctrine of the eternal future punishment of the finally impenitent; though their opinions on the subject are somewhat modified by their philosophical speculations. The tone of triumph in which some men have spoken of the liberal views of the Orthodox German Divines, has been the result either of an entire ignorance of the peculiarities of German Theology, or of a desire to impose upon the ignorance of others. For satisfaction on this subject we would refer our readers to a very able Review of Dwight's Travels in Germany, published in the last Volume of the Christian Spectator. We may hereafter prepare a short article on the subject for our columns.

The following interesting anecdote of the Emperor Joseph II., the wisest monarch which Austria ever enjoyed, we translate from the *Litt. Anzeiger*.

The Emperor Joseph II. has generally been classed with the French Deists; or at least his religious opinions have been supposed to correspond with those of Frederick II. The conversation which Lavater had with him, did not lead to a conclusion essentially different. In this view the following anecdote respecting him, which is derived from a manuscript source, will not be destitute of interest. It will be particularly happy if the Protestant Church of Austria, in which Rationalism has taken deep root in modern times, will avail itself of the royal warning here given.

(Extract of a letter from Countess Conop, of Vienna, to a friend in Nuremberg, dated Aug. 10, 1788.)

I had an interview with Joseph, our great Emperor, on the first of August, and was delighted with his gracious reception of me. His first question was, whether we believed that good could be done and order restored by the Ecclesiastical Council. We assured him that this was possible; only that time would be required for us to become acquainted with the Church and its constitution; and that some shameful disorders had broken in here and there. He smilingly replied, "This has happened, gentlemen, because you have no Pope, to keep order!" He agreed with me, when I observed that a perfect uniformity in external ceremonies and in respect to duty, was neither necessary nor possible, as the degree of intellectual cultivation was very different in different congregations; and he added, "God is equally well pleased whether we sing Him an old or a new Psalm, provided it be done understandingly and with

devotion; for He surely understands them both equally well. He at length gave us this caution. 'We must take care that Socinianism does not prevail among our preachers; for if once the deity of Christ be denied, the whole foundation of Christianity is undermined; and a sort of philosophical Christianity makes its appearance, which is very convenient for many.' We assured him that we would have a regard to this in our examinations, and that it would exert all our powers to do our duty.

Yea, I would certainly be surprised at the Orthodoxy of the Emperor, which you would scarcely have suspected. I was particularly pleased when he observed in a tone of great simplicity, 'I know but little of these subjects, gentlemen, but I speak the honest meaning of my heart.'

In noticing the life of John Jacob Hess, a pious clergyman who wrote several very interesting volumes of Scripture biography, and died at the age of 90, Prof. Tholuck preserves the following remark which Dr. Hess made near the close of his life, and after he had been for some time incapable of public service.

"I have known many who were afraid that they should outlive their usefulness, but I have no such fears. My public services are indeed at an end, and here in my room I can do but little; but so long as this one thing remains to me, a capacity of reflecting upon the dealings of God's providence, I am fulfilling one great end of my existence."

GIVING CREDIT.

The letter of Rev. S. Holmes, respecting the Church at New-Bellford, which was published in the Recorder of Oct. 6, was originally prepared for the New-York Evangelist. We had the impression that the article was attributed to its proper source in the introductory remarks from the Canadian Watchman, but on re-examination we find that this is not the case. We intend always to give full credit for all that we borrow.

While on this subject we would respectfully request the editors of other papers to do the like justice to us, in respect to the editorial articles at least, which they are so good as to copy from our columns. It is to be presumed that they generally select the best, and those that would give us most reputation among their readers, provided they knew the source whence they were derived. Several of our articles have been copied without any acknowledgment, and others have been attributed to papers in which they never appeared. To take a recent instance, our remarks on the Theological Examination at Andover have been copied into three different religious journals, and ascribed to the Journal of Humanity, though not a paragraph of them has ever been seen in the columns of the Journal. We wish also to be understood as including our translations from other languages, particularly the German, as it costs us more time and labour to prepare one page from that stubborn-minded tongue, than it does to write two pages of ordinary English. We have seen our translations from German, French, and Italian, several times reprinted without a word of acknowledgment. Trusting that all this has been done inadvertently, we call no names at present.

We have spent considerable time in searching the writings of the old English divines, and calling from their choice sentences, which we have copied with our own pen, and published from week to week under the head of "Selections." These we cheerfully give up as public property, and are very glad to see them in other journals accompanied with no names but those of the original writers; but if any credit can be derived from our editorial matter, we wish that the Recorder may receive the benefit of it.

REVIVALS IN MASSACHUSETTS.

For 6 or 8 months past, many of the Congregational Churches in this State have been blessed with the cheering influences of the Holy Spirit. We believe that not less than 45 or 50 Churches have been visited in this manner; but we have not been favoured with direct intelligence from any of them. There may be reasons which render it inexpedient to publish full accounts at present; but we would venture to assert, as the pastors of these Churches, that nothing tends more to the glory of the Gospel of Christ, and to the encouragement of those who are struggling for the maintenance of His truth, than simple and modest statements of the effects produced by this truth, when attended by the influences of the Holy Spirit, on the hearts and lives of men.—We should be particularly gratified to hear from Ipswich, Andover, Grafton, Framingham, Natick, Sherburne, and other towns in the counties of Essex and Middlesex, where, as we have had opportunity of knowing, the truth has recently made great progress. We submit all to the discretion of the Ministers of those places, trusting that they will keep back nothing which will be profitable to our common cause.

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It is remarkable that our Saviour always replied to the feelings, and not to the language of those with whom He was conversing. He knew what was in man, and the secrets of all hearts were open to Him. When Nicodemus introduced himself to Him with a flattering compliment, Jesus made no reply to that, but immediately answered the inquiry which lay deep in the heart of the Jewish ruler, but which he was ashamed or afraid to reveal. Verily, *he saw into the heart, Except a man be born again, he cannot see the kingdom of God.*

So in the instance before us, the Jews pretended that they could have no confidence in Christ's exalted claims, because they knew His parents to be persons in humble life, (see verses 41, 42.) but Jesus forbids their murmuring, and assigns a different cause for their unbelief: *No man can come to me, except the Father which hath sent me, draw him.* Our Saviour here positively asserts the necessity of a direct Divine influence in order to the exercise of faith in Him; and He asserts it, not in respect to the Jews only, but universally. *No man can come, &c.*

The nature of this influence Jesus indicates by a quotation from the Old Testament, (Isaiah li. 13.) which relates to the times of the Messiah, and speaks of the establishment of His Kingdom in the world. This Divine influence, therefore, is the voice of the Holy Spirit, speaking within us, and making known to us our wants and miseries as sinners, leading us to an abhorrence of sin and to an earnest desire for purification, and union with God. Whenever a man's feelings are affected in this manner, he goes to Christ with all his heart, and rejoices to find a Saviour as exactly suited to his unhappy condition; but until he has thus been taught of God, he never will feel his need of a Saviour, and all exhortations for him to seek salvation in the way prescribed in the Scriptures, will sound in his ears like empty declamation. It was the want of this feeling which rendered the Jews so insensible to all the excellencies of our Saviour's character, and so deaf to all His admonitions; and it is to the same want of feeling that the indifference of men at the present day to the calls of the Gospel, is to be attributed. In the midst of the cold unbelief of the world, it is a glorious thought that God can speak so as to pierce the dullest ear, and awaken the most stupid conscience; and that all whom the Father hath given to the Son, will come to Him sooner or later.

On the passage which we have quoted, Chrysostom remarks, that "this Divine impulse does not take from us our free will, but shows us that we need help." Theophylact says, "as the magnet does not attract all sorts of substances, but only iron; so there must be in man a certain disposition of mind, in order that the leading hand of God may take hold upon him." Luther observes, in his peculiar manner, "God does not draw men as the hangman pulls a thief up the ladder and on to the gallows, but He kindly allures and attaches them to Him, as a benevolent man attaches people to himself by his friendly and humane intercourse with them. So God allures and gently draws men to

Himself, in such a way that they willingly and gladly flock around Him."

DANA'S POEMS.

The following notice of the poetical writings of Richard H. Dana, Esq. of Cambridge, is translated from a French literary journal, entitled, *Revue Encyclopedique, ou Analyse Raisonnee des productions les plus remarquables.*

"Free countries are never wanting in talents; poetry takes part in all their national solemnities, celebrates all their glorious achievements, deplains their misfortunes, and expresses on every occasion the feelings and desires of the people. A collection of historical poems forms a part of the annals of a nation, as well as of its literature."

Mr. Dana has not consecrated his verse to national subjects, although he has adorned, by his poetry, some popular tales or traditions, as in one of the pieces of this collection, entitled the "Baccanets." He has chosen melancholy and touching subjects. He describes the sufferings of two lovers, the sport of adversity, separated for a time by death, but at last united in the same grave. It seems to us that his talents would be better appreciated in Europe than in America, that the accents of his muse would there find a more grateful echo; and if this observation be just, it would not be to be disregarded in a comparison of the old world with the new, with respect to the moral condition of the inhabitants."

REV. ANDREW FULLER.

This great and good man, one of the most distinguished ornaments not only of the Baptist denomination, but of the whole Christian Church, sanctioned the practice of close communion by his precept and example, as was stated in the last Christian Watchman. Robert Hall, however, in the Preface to his treatise on "True Communion," has the following remarkable passage respecting Mr. Fuller's sentiments on this head. "Though he (Mr. F.) was known to profess different views from the writer, (Mr. H.) on the subject under present discussion, it may be inferred from a decisive fact, which it is not necessary to record, that his attachment to them was not very strong, nor his conviction probably very powerful."

A WORD TO THE WISE.

As we published in the last Recorder the passages of the Evangelist, which have drawn forth the following animadversions from the N. Y. Observer, we now publish these also, that our readers may see what can be said on both sides of the question. Our only desire is that the truth, whatever it may be, may be known and felt.

If we should judge of religion from the language and conduct of some of its professors, we should be disposed to think, that it consists essentially in a violation of good taste and the common principles of life; and that to be acceptable in the sight of God, we must make ourselves (no matter in what way) offensive to men. Those who appear to act on this principle, are not unduly distinguished for their zeal and activity; but their mistake is, in imagining that religion consists chiefly in the possession of these qualities, and that having these, they have a right to be self-congratulating and conceited. Not long since, we saw a paragraph in one of our papers, containing a respectful eulogy on a man for wearing in the pulpit an expensive article of dress (although in conformity with the long established custom of the denomination to which he belonged) and it was very highly extolled, as a religious charity, he could not enter into the kingdom of heaven!

In another paragraph, a congregation of wealthy Christians, who had expended a considerable sum in decorating their place of worship, were pretty plainly told, that if they were actuated by Christian principle, they would sell these ornaments and cast the proceeds into the Sunday school treasury; and it was intimated that if our Lord were to appear again upon the earth, and enter their church, he would rebuke them as severely as he did the sellers of doves in the temple!

We need not say that the spirit which dictates such paragraphs is not the spirit of Christianity. If our Lord were to appear again upon the earth, we have reason to believe that his severest rebukes would fall on those who pass such harsh judgments upon their brethren. We know indeed how our Lord did conduct on a similar occasion when he was actually upon the earth. The Evangelist John informs us, that Jesus, six days before the passover, came to Bethany, where he and his disciples were gathered together, and there they made him a supper. And Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair. We do not read that our Lord rebuked Mary. It was Judas Iscariot, who said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Judas was a censurous Christian. He had no real piety, but he made high pretensions to it, and thought he could support these pretensions by a supercilious treatment of those who did not fall in with his plans of piety economy and holiness. In the case to which we have alluded, his course was directed against the delicate and delicate Mary. Our blessed Saviour, with that wisdom and kindness which marked all his conduct, soothed Mary's wounded feelings, and rebuked Judas, with the remark, "Why troublest thou her? She hath done a good work." The spirit of Christianity is the spirit of true politeness. Wherever it enters the bosom, it civilizes and softens, and disposes its recipient to pay the most tender regard to the feelings of every creature of God. It changes the tiger into the lamb, and the vulpine into a dove, and nothing coarse or rough can dwell in the heart where it takes up its abode.

NOTICES OF NEW PUBLICATIONS.

Peace in believing, a Memoir of Isabella Campbell, with a Preliminary Essay. New-York, J. Leavitt—Boston, Crocker & Brewster, 1830.

This memoir was written by a Scotch clergyman, and has been republished with a Preliminary Essay by a clergyman of America. So far as we have been able to examine the work, the subject of the memoir appears to have possessed a very deep and spiritual piety; though she sometimes expresses her feelings in terms which we probably should not have chosen. The plan of introducing each chapter with appropriate Scriptural quotations and verses of hymns, adds very much to the religious interest of the work. The writer of the Preliminary Essay seems to fear that the benevolent operations of our times may have a tendency to diminish the spirituality of the Church. He feels a sort of dyspeptic horror on this subject. There is a tendency at present to secularize religion, we freely admit; and any publication which may tend to increase the spiritual-mindedness of Christians, and lead them to live more entirely by faith on the Son of God, we will patronize to the extent of our limited means. But we have no suspicion that the most perfect life of faith, is inconsistent with the most perfect imitation of the example of our blessed Lord, who went about doing good.

The Family Temperance Meeting, by the Author of 'Sabbath School Teacher's Visits.' Boston, James Loring, 1830.

This is a very interesting narrative, mostly in the dialogue form, designed to impress the principles of temperance on the young. Parents who wish to guard their children against the attacks of that hideous monster, which has ruined the happiness of so many families, will do well to put this little work into their hands.

Baxter's Life. We are happy to learn that Messrs. Crocker & Brewster, of this city, intend to publish, from the London edition, the "Life and Times of the Rev. Richard Baxter, with a Critical Examination of his Writings," by Rev. Wm. Ome. Baxter's "Life and Times," as written by himself, is one of the most interesting pieces of religious biography, that has ever fallen under our notice; and if Mr. Ome has supplied its deficiencies and pruned away its exuberances, without injuring the fruit, the present work will be an invaluable accession to our religious literature.

Robert Hall's Works. The Works of Robert Hall have been just issued from the Colman Press at Andover, in two beautifully printed volumes, with a Portrait, Preface, and Memoir. We shall notice the work more particularly next week. It is published by Messrs. G. & C. & H. Carvell, New-York.

Professor Stuart's Eschatological Essays. We are happy to find that Professor Stuart has published his promised Essays on some important words in the Bible relating to

future punishment. We shall endeavour to prepare a notice of them for our next. Messrs. Perkins & Marvin, of this city, are the Publishers.

The Pious Shepherd, by Rev. R. MacLaurin; Boston, James Loring, 1830.

This is an instructive biography of an eminently pious man in humble life, who, it appears, adorned the doctrine of God his Saviour in all things.

Lives of Pious Indian Women, by Rev. E. Mayhew; Boston, James Loring, 1830.

We are very glad that this interesting tract, by one of the most devoted Missionaries among our Puritan ancestors, is now republished. We hope it may have an extensive circulation.

TO CORRESPONDENTS.

"G." is received.

We have read with care the first communication of "A Layman," and the two additional articles have been received. After mature deliberation, it is our opinion that no good can result from agitating the subject at the present time; and this writer's views of it are not altogether satisfactory to us. The manuscripts we shall preserve, subject to the order of "A Layman."

A GOOD EXAMPLE AT THE WEST.

The N. W. Journal has the following appeal to the inhabitants of the place, in an article entitled "Winter Evenings."

It will not be deemed premature, we hope, if we ask, if some measures cannot be taken, to render the evenings of winter not only pleasant but profitable. If the plan we shall now propose should be approved, the interval of time before the close of navigation, will be only long enough to allow of its accomplishment. It is simply, that we should do here, what others have done and will do elsewhere;—raise among ourselves a sufficient fund to authorize an invitation to a Lecturer, to pass the winter with us, and deliver a course of public lectures on the mechanical powers, on chemistry, natural history, &c. Before the close of navigation the last year, a letter was written to Prof. Eaton, the Principal of the Rensselaer School in Troy, to ascertain the terms on which such a Lecturer from that institution could be obtained. His answer is mislaid, but, as we recollect, he stated, that an advance to the amount of the travelling expenses of the Lecturer would be required, and a guarantee of forty dollars for the necessary apparatus. We have no doubt, but that on these terms, a gentleman well qualified to deliver an interesting course on the above named and kindred topics, might be engaged to visit our city.

We do not suppose it necessary to add any exposition of the motives for taking such a step, or of the benefits, which may fairly be expected to result from it.

A subscription paper will be opened this morning at the Bank of Michigan, which we hope, will be soon filled, so that there may be sufficient time to allow of the transportation of the apparatus by water, before the close of Steam Boat navigation.

ANOTHER EXAMPLE.

The same paper has the subsequent article, showing that the Infant School system is extending far into the North Western regions.

Infant School.—Miss Williams' school in this city has been open two months. Within that period, it has been visited by strangers and by some of our own citizens, who have had opportunities of inspecting similar institutions in other places. From the Rev. Mr. Burgess of Dedham, Mass. and his lady, who examined it at the end of the first month, we heard a most gratifying testimonial to the ability of the teacher and the general good order of the school. We are gratified to know, that it is now sustained by the public authorities of the city, who have appropriated to it the whole of the building, in a part of which it has been hitherto kept. The number of pupils, exceeding forty-three, shows that it is also a favorite with the people. The school is open to visitors on Wednesday morning, and we cannot recommend to our fellow citizens a more interesting spectacle.

We were pleased to hear the last week, that a similar school

